342 In constructing a house, not a single nail, wooden plug, or peg is used, but the entire structure of stakes and wickerwork is usually tied firmly together with fresh bast from the bark of a [288] fig tree or with spliced fibres of banana trunks or papyrus stalks. The height of the huts varies between two and four meters (in Ruanda as much as eight meters); the diameter is between three and six meters.

In Urundi I did not see residential huts of any other shape, but, according to Baumann, there are residential huts with a cylindrical bamboo substructure on the upper Kagera (No. 4, [343] p. 218). In Urundi I have seen these used only as storage huts in the mountains where bamboo grows.

As has already been mentioned above, each family has its own hut, and if there are several wives, each wife has her own hut. There are no special houses for bachelors, unmarried women, strangers, communal gatherings, or for specific societies. However, there are half-open roughly constructed work huts for 343 blacksmiths and smaller well-built huts for young cattle (uruhongore) and for the storage of field crops (ivikeka). The [251] storage huts are shaped like baskets, tapering toward the bottom, and are twice a person's height. They are covered with a flat, conical straw roof which is usually removable (see p. 56). All this stands on a low grate of wooden poles to protect the hut yet very close to it, there usually stand a few small spirit huts 346 (ikigabiro), not more than a meter high, made of straw and 778 reeds. In these the spirits are offered meat, milk, or produce [782] of the soil in pieces of broken pots or pumpkin shells (see pp. [776] 121, 135, and Plate 18a). Another miniature hut (ikitabo) is dedicated to the chief god, Riangombe or Kiranga. One sees many more of these huts in Urundi, Uha, and Ussumbwa than in Ruanda.

364 The Barundi, and above all, the Bahutu, are far from 356 exemplifying the great cleanliness which usually prevails in 342 the vicinity of the huts in Ruanda; [23] they throw garbage [514] next to the hut and defecate in the banana grove surrounding the huts, but the coprophagous dogs and vultures, wherever they exist, make it their business to remove the worst.

796 expresses the wish that the "ceremony of the sacred spear" be celebrated for his benefit, he invites his friends and the priest (kiranga) of the district along with the latter's spear. The kiranga arrives with two or three male or female assistants (ivisjego), and all the participants in the celebration take their seats in the hut. The priest sits in the middle holding the sacred spear in his hand and wearing a cap made of leopard skin with its tail falling down his back. Each of the assistants holds in his hand a bifurcated branch to whose ends are tied little calabashes, some of which are filled with grains or pebbles. These rattles are shaken in a certain rhythm, and to their accompaniment the entire gathering sings -- in a minor key and andante -- a traditional hymn in the old Kirundi language (see p. 148) which is for the most part unintelligible. The hymn calls on the congregation to praise and glorify the spirits, Kiranga, Rugondo, Riangombe, and others (No. 19, pp. 517 and 292). While they are singing, each person gathers a little straw from the ground and places it as a sacrifice in front of the sacred spear, clapping his hands as a sign of homage, and then directs to the spirit Kiranga, residing in the spear point, a number of requests expressing the wishes of the host. After that the whole party leaves the house with a chant and proceeds to the little spirit hut (ikitabo) close by. Its floor is then covered with fresh straw or grass. After they have returned to the house, the whole gathering is sprinkled with water by the priest (symbol of purification?). At the end all join in drinking the contents of a large jar of "sacrificial beer." This concludes the ceremony, the priest receives his fee (beads, grain, barkcloth, etc.), and everyone goes home. In Ruanda and Uha the ceremony of the sacred spear is celebrated in a similar fashion (No. 19, p. 518).

796 778 346 There is another ritual at which the priest is regularly asked to officiate: the ceremony of erecting and consecrating the little spirit and sacrifice huts (Plate 18a). There are two different types of these huts: some are dedicated to the gods, Imana, Kiranga, and Riangombe, and are open to the public (ikitabo, akararo); the others are dedicated to the family ancestors and are private (ikigabiro).

778 The public cult sites used for common worship of the gods
[82] are erected wherever lightning has struck the ground, either where it injured or killed a person or a head of cattle or where it has just struck the ground. Lightning is regarded as sent by the god Imana himself (No. 19, p. 253). At such a place a circular piece of ground, two to three meters in diameter, is leveled and covered with straw. Manioc and fig branches are planted around it. Then, celebrating the ceremony of the sacred spear, the kiranga plants in the middle of it a shoot from a banana or a fig tree which is regarded as the temporary residence of the god, Imana-Rikiranga-Riangombe. uEvery passerby
[782] puts a little tuft of dry grass in front of the young tree in homage to the god (see grass greeting, p. 95). Sick people are brought to this site so that they may ask the god to grant them recovery (No. 19, p. 564). This kind of homage is also supposed to be helpful when asking for rain for the fields and herds. Usually
[346] some small grass huts are also erected at or near the sacrificial site; in these huts food and drink are sacrificed to the god. Often, however, such huts are absent.

778 [136] The second type of cult and sacrifice huts at whose consecration the kiranga must participate is the private sacri-
346 fice huts (ivigabiro), dedicated to the spirits of the dead
782 (imisimu or abasimu). Often, however, a sacrifice is also offered to the god Kiranga in one of these little private huts; it is then called akarar[illegible]a rugabo, i.e., the great master's humble quarters for the night (No. 46, p. 18). These little huts are erected inside the kraal next to the residential huts. In most cases their shape resembles that of the residential huts, but they are only one half to one meter high (Plate 18a). They are always constructed in a careless fashion. In fact, often a few branches or some bundles of straw or reed, inserted in the ground and tied together at the top in the shape of an arch, are considered sufficient. A little straw is spread underneath, and on it a few implements are placed as a sacrificial offering, for example, a piece of imanga wood which is used for amulets, a piece of bottle gourd, shaped like a bowl, which is used as a container for food, an old pot as a receptacle for beer, an old tobacco pipe, etc. In some areas of Urundi, for example, in

778 Usige, these little huts are constructed so as to have two en-
346 trances, the pot inside has two spouts, the ritual tobacco pipe
[782] has two bowls; all this is probably because they are supposed to serve both the spirit of the ancestor and his wife (see Fig. 11). Van der Burgt interprets this custom as being related to the supposed bisexuality of the manes (No. 19, p. 564), yet I could not find any proof of this.

[769] The Murundi is rarely satisfied with only one ikigabiro; usually there are three or four of them dedicated to the spirits of the three or four deceased family members who were closest to him. At one time I actually counted no less than eight such sacrificial huts in one kraal.

778 The huts are consecrated by the kiranga performing the
782 ceremony of the sacred spear. While the ceremony is in
796 progress, the family members eat several kinds of food next
769 to the little "votive chapel." This is done in honor of the ancestor to whom the hut is dedicated. They deposit a small amount of each dish and a little beer in the ikigabiro. Later this offering will be repeated each time that the ceremony of the sacred spear is celebrated for some reason or other by the family concerned. Not only millet gruel and pombe beer are offered; among prosperous families the sacrifice also includes the meat of chickens, goats, rams, and even beef.

769 According to the belief of the Barundi, the ancestral
782 spirit either chooses to make the hut erected in his honor his
778 permanent residence or at least he uses it as his temporary
775 quarters in which case he will then appear as a ghost in the neighborhood. The Murundi believe that the food offerings are eaten by the spirit when in reality they have been eaten by dogs, rats, or birds. If the food remains untouched, the Murundi finds comfort in the thought that the incorporeal spirit has enjoyed only the incorporeal parts of the food, beer, and tobacco.

778 According to van der Burgt, there exists, in addition to
769 the two cult sites mentioned above, a third type which, however,
825 appears to be extremely rare. These are closed huts, two to
775 three meters high, found in the neighborhood of the sacred groves close to the old royal kraals. The one seen by van der

2: Meyer--252 K-5 (1911) 1916 FO42 Rundi FO42

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Hut in Northwest Urundi with Little Spirit Hut
(Photo. by Hans Meyer, 1911)

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Hut in Northwest Urundi with Bahutu Women
(Photo. by Hans Meyer, 1911)

2: Meyer--263 K-5 (1911) 1916 FO42 Rundi FO42

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Sacred Grove (Imana) in Central Urundi
(Photo. by J. M. van der Burgt)

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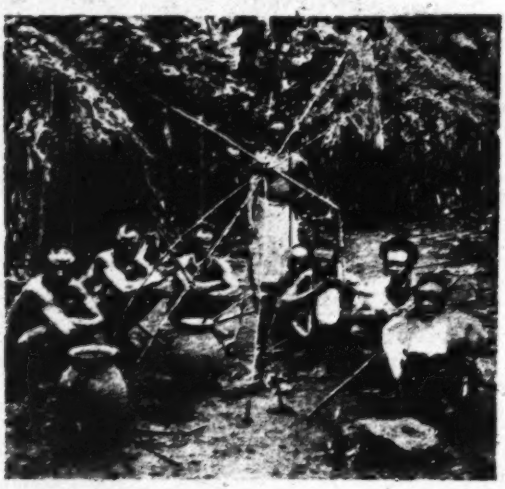
Church at the Mujaga Missionary Station, East Urundi
(Photo. by Hans Meyer, 1911)

5: Pagès--281 M-5 (ca. 1925) 1933 FO42 Rundi FO42

A ceremony in front of the kiosk dedicated to the spirits.



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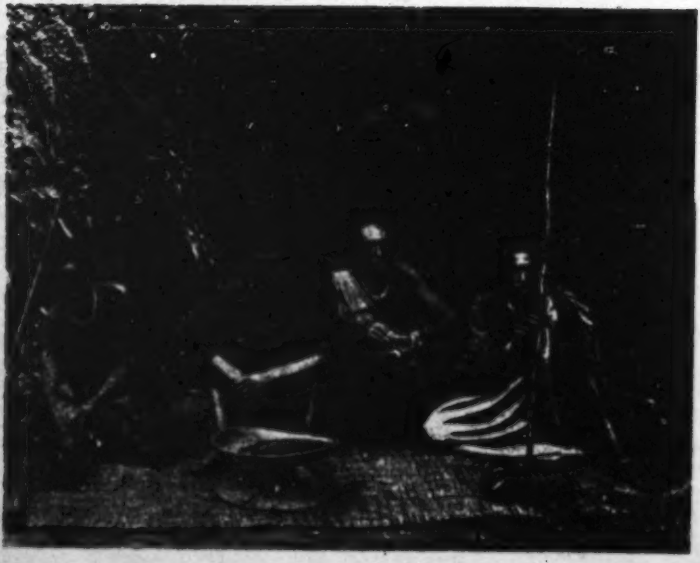

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A divination scene.

592 Usually there is only one wife living in the compound (lugo), and she has absolute authority within her sphere. Sometimes, however, as in the case of the king, many women live in one compound and are brought to the kambele in turn. In this case there are several inner courts with houses for the women.

Beyond the inner court is the rear court with the cookhouse, called mubahutu, where the servants live. Near it are the storehouses with supplies of grain. These, however, I also found in the inner court. In Nyanza on Lake Mohasi I asked why a strange Muhutu lived in the cookhouse of the compound, and the answer was: "It is his duty to fill the granaries." Since the man also had to take care of the kitchen, I think this reply must be taken literally; in other words, he had to store the produce brought as tribute by the Bahutu and not home-grown products.

The Bahutu compounds, as a rule, have one court in which we often find several huts.

341 [202] Buildings. In Ruanda there are four distinct types of buildings: dwellings, huts for calves, spirit huts, and storehouses.

The first three are constructed on the same principle and are distinguished from one another only by their size and the care with 346 which they are constructed. The spirit huts are the smallest and least carefully built. They consist of a simple framework of 343 branches stuck into the ground and covered with grass. The storehouses, on the other hand, differ quite radically in form, though not in the principle of construction.

342 The dwelling in Ruanda, as in other parts of the interlacustrine 171 area, has the shape of a beehive. This type has also penetrated the western edges of the great African trench [Rift Valley] and even seems to predominate in Butembo (1), although there club huts

1. Götzen, G.A., Count Von, Durch Afrika von Ost nach West [Through Africa From East to West] (Berlin, 1899), p. 261.

with four doors mark the center of the village, and the doors are made of boards. In that region the buildings seem to be identical with the ones I observed among the Baamba.

Ryangombe's grandfather Nyundo, his father Bavinga, and his wife Nina Ryangombe. The last name, however, simply means "mother of Ryangombe."

The most important bagaragu (clients) of Ryangombe are Binego, Kavuna, Mugasha, Kakuku, Kagoro, Senyakazana, and Rubaga.

Their subordination to Ryangombe is always strongly emphasized. We can see this also in the fact that before sacrifices can be made to them sacrifices must be made to Ryangombe. Rubaga is the only exception. One can bring him gifts without first having made offerings to Ryangombe.

Special forms and ceremonies are observed in offerings made to these individual spirits.

In sacrificing to Binego the person stands with lowered head and murmurs: "Binego bya Kadjumba nyamunega amafizi amabuguma akapfa numulindu. Lukaraba nkaba n'inkuba yadjandja. Ulwamba lw'impiri namaganya y'inkuba aseseka ntanyobwe umushaidja mukanya." I could not find out what this means.

Small straw huts are built to Kavuna. He is offered banana beer with added honey in twin-necked pots. Formerly the sacrificer covered himself with a leopard skin. As he makes the sacrifice, he stretches out his hands and sings: "Kavuna ushime ntango yawe (Kavuna, accept my offering)."

If a person makes a sacrifice to Mugasha, he winds the bark of banana stalks around his legs, arms, and neck. He holds the thin end of a stick in his right hand, stamps his feet, beats the ground with the stick, and repeats: "Mugasha akatema katoke niribiriri, niribirimbo."

Kakuku was an old paralyzed slave. If a person wishes to address him, he first smears his arms with ashes, then he scratches his skin, weeps, and sighs. Peas which are sacrificed are held with the finger bent, because the paralytic could eat only in this manner.

Kagoro is offered small arrows of wood or iron with the words, "busenda bwa Kagoro."

Senyakazana is offered peas and lentils, called inkore.

Rubaga is the greatest after Ryangombe, and he is also offered cows.

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

On top of this men might add a goat skin and women a piece of cow-hide in which they eventually carried their babies on their backs. Before the Europeans came, important Tutsi had already for some time replaced the traditional cow-hide of the pastoralists or the bark-cloth borrowed from the agricultural group with large cotton cloths, white or light coloured, elegantly draped. The Tutsi wore two, one as a kind of long, narrow skirt, and the other flowing and tied on the shoulders. Both men and women wore them in this way. These goods were imported by African traders coming from the east where they bought them from Arab merchants. Up to their marriage Tutsi girls wore only a very short loin-cloth made of cow-hide.

Tutsi men had their hair cut in such a way as to leave a few tufts shaped according to a traditional and extremely elegant pattern (*amasunzu*). Unmarried girls, Hutu as well as Tutsi, had their hair cut the same way. The heads of Hutu men and Hutu and Tutsi women were shaved. Necklaces and bracelets in white, blue, and red beadwork were favourite ornaments. There were no artificial bodily deformations such as flattening of the head, chipping of teeth or circumcision. Everybody went barefooted.

The dwelling unit was a compound (*rugo*) consisting of at least three huts, each almost always situated in a circular enclosure intersecting and communicating with the other enclosures of the compound. Huts were of the beehive type usual among the interlacustrine peoples, made of reed and grass. There was a 'bed-sitting' hut (*kambere*), another, where pots, baskets, &c. were kept (*kigonii*), and a kitchen (*kagondo*). Hutu boys and girls under the age of puberty slept in the kitchen if there was no special hut for them. In addition there were granaries, and the small hut devoted to the ancestral spirits, &c. The circular fences were ficus hedges, much higher than a man. This pattern of combined circular fences made possible an almost unlimited extension of the compound without its losing its compactness. Indeed, compounds of rich Tutsi constituted a kind of intricate labyrinth in which it was easy to lose one's way. Whatever the number of enclosures, there was only one narrow communication with the outside world. The open enclosed area might be very large and was used as a kraal in which cattle spent the night during certain periods of the year at least. There was no difference of pattern between Hutu